Some Verses from The Ever-Glorious Qur'ân

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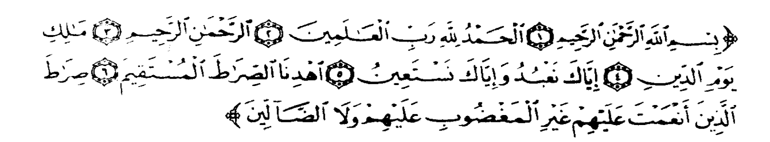
Some Verses
from
The Ever-Glorious Qur'ân

بسم الله الرحمن الرحيم



In The Name of " ⊃Allâh", The All Merciful, The Ever- Merciful.

⊃Al- Fâtihah, the opening chapter of the Ever-Glorious Qu⊃rân.


﴿بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ١ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٢ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣ مَٰلِكِ
يَوۡمِ ٱلدِّينِ ٤ إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ٥ ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦ صِرَٰطَ
ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ﴾

1- "In the Name of "Allâh", The All-Merciful, The Ever-Merciful".

2- "Praise be to "⊃Allâh" The Lord of the worlds".

3- "The All- Merciful, The Ever- Merciful".

4- "The Possessor of the Day of Doom".

5- "You only do we worship, and You only do we beseech for help".

6- "Guide us (in) the straight path".

7- "The path of the ones whom You have favored, other than that of the ones against whom You are angered, nor of the errings ones[1]".

In the five daily prayers, a Muslim has to read this sûrah in every rak^{c}ah he performs, together with other verses in Arabic.

This sûrah is called the Fâtihah= the Opening, and also " [2] ⊃Umm-il-Kitâb= the Essence of the Book, the Qur⊃rân.

The first verse" بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ / bismillâhi-rrahmân irrahîm.

"In the name of ⊃Allâh, The All Merciful, The Ever Merciful".

The name of "⊃Allâh", is given as The All- Merciful and The Ever- Merciful which emphasize the All- Encompassing Mercy of Allâh, since the adjective ending in - ân means All- Encompassing including all these creatures, human and non- human. The other adjective

⊃Ar- Rahîm, means also Ever- Merciful, which may be used as an epithet to human beings.

(1) It is customary to say "Âmîn= amen at the end of this Sûrah

(2) The word'umm, literally means "mother".

The Second verse: (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)/ 'alhamdu lillâhi rabbi ᶜlâlamîn/

"Parise be to 'Allâh, The Lord of the worlds".

Here ᵓAllâh, The Lord of the worlds is praised for all His Bounty and Munificence, and the words here include all creatures dead and alive, past, present and future.

The Third verse: (الرَّحْمَنِ الرَّحِيمِ)/ arrahmânirrahîm/

This verse is a repetition of the last two words in the first verse as an indicative reminder of the significance of the Mercy of 'Allâh in this world and in the Hereafter,

The Fourth verse (مَالِكِ يَوْمِ الدِّينِ)/ mâlik yam iddîn/

"The Possessor of the Day of Doom"

The word / Mâlik/ may have different interpretations, besides Possessor, as Master "which would usually mean / سيد/ Sayyid / and "Lord" which means/ rabb/ رب.

The word /ᵓaddîn/ here emphasizes the Day of Doom or Judgment, although it may also denote "Religion"

The Fifth verse: (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) /ᵓiyyâka naᶜbudu waᵓiyyâka nastᶜîn /

"You only do we worship. And You only do we beseech for help".

Here the word إِيَّاكَ /ʔiyyâka/ has the special / glorifying form / 'iyyâ/ before/ ka / for the second person to emphasize the highest form of declaring the expression of worship addressed to 'Allâh, and the dire need of asking him his help.

The Sixth verse (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ)/ ʔihdna - s-Sirât al Mustaqîm/

"Guide us to the straight Path".

After expressing the devotional utterance of worship and seeking His help, comes this supplication for Guidance to the straight Path. It is only one Path , wich is straight and which leads to his Bounty, Light, Mercy and Forgiveness. Other ways are called subul; each is a سبيل / sabîl/ which may lead to this Mercy, when they are called to by Prophets, and Messengers, but many other سُبُل/ subul/ may lead to ignorance, error and to Hell.

The Seventh verse: (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) آمين / sirât allathîna an^{c}amta ^{c}alayhim ghayrilmaghḍûbi ^{c}alayhim walaḍḍâllîn/

"the Path of the ones You have favored, other than that of the ones against whom You are angered, nor of that of the errign ones. ᵓÂmîn".

And finally we have here the declaration that the straight Path is not that of all categories of disblievers, among whom are those hypocrites and immorals who have gained anger from ᵓAllâh, as well those who have erred from His Path, through deviating from the Books revealed to them.



In The Name of ⊃Allâh, The All- Merciful, The Ever-Merciful.

سورة البقرة

﴿الٓمٓ﴾

1-"⊃Alif Lâm Mîm"

These three letters, together with 11 others: Sâd, Râ, Kâf, Yâ Hâ, ᶜAyn, Tâ, Sîn, Hâ, Qâf, Nûn are mentioned at the beginning of some sûrahs of all the 114 sûrahs of the whole Qur'ân. Thus these 14 lettes include phonetically all different types of Arabic consonants" stops, fricatives, nasals, emphatics, trills, laterals and glides. Again, the number of The layers of the heavens and earth and the 7 points of articulation is 14.



2- "That is the Book, there is no suspicion about it, a guidance to the pious."

The words (ريب) "no suspicion" express the state of belief that is far above any type of doubt or uncertainty, for in it there is guidance for those who are pious. The

word (لِّلْمُتَّقِينَ) means those believers who are ever mindful of the Dominance of Allâh in all fields of life, and over past existing and coming worlds seen and unseen.

﴿ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ﴾

3- "Who believe in the Unseen, and keep the prayer, and expend of what We have provided them".

Here we have the Lordly specification of (مُتَّقِين) " the pious". They are believers who believe in the Unseen[1], perform prayer[2], expend of what Allâh has provided them of His Favor and Mercy.

The whole sûrah was revealed in Al- Madînah.

The pious are to spend of the riches ᵓAllâh has provided for them. This provision is for the family and the needy. Then comes the obligatory money given in the

(1) Belief here includes love and hate: love of ᵓAllâh, His Books, and Messengers, and hate disbelief and fear of His punishment. The Unseen is the worlds not seen, past present and future, all that is in the heavens and the earth, belief in life and death and the worlds after Resurrection.

(2) Performing prayer has been revealed by ᵓAllâh "Extolment be His and Exalted be he to His Prophet (prayer&peace be upon him) during the Night journey. The prayers are prescribed 5 times a day, and these are obligatory, besides others which are not so obligatory.

form of Zakâh, made obligatory on all those who are financially capable.

﴿وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ﴾

4- "And who believe in what has been sent down to you and what has been sent before you, and they constantly have certitude in the Hereafter".

Here again is consummated the obligations of belief. The followers of Muhammad, the final Prophet and Messenger believe in what has been sent to him, the Qur'ân and the Sunnh of the Prophet as well as the previous Books sent down to Mûsâ,ᵓîsâ and Dâwûd, freed from all interpolations. Belief in the Hereafter is an essential prerequisite; and it is called "Yaqîn" (certitude,a very high state of belief.

﴿أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

5- "Those are upon guidance from their Lord, and those are they who are the prosperers".

Here is the highest from of reward recorded for those who earnestly believe in the Message, and who have achieved guidance from ᵓAllâh. They are the real prosperers, who will be recompensed with eternal life in the

Gardens of Eden, and will be guaranteed safety from punsishment or torment.

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾

6- "Surely, the ones who have disbelieved it, it is equal to them whether you have warned them or you have not warned them, they do not believe".

This is an address to the Prophet not to feel distressed for those who have disbelieved after they had heard the Words of the Glorious Qur'ân, since their final doom is in the Hand of ᵓAllâh.

﴿خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰٓ أَبْصَٰرِهِمْ غِشَٰوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

7- "Allâh has set a seal on their hearts, and on their hearing; and on their beholdings is an envelopment. And for them is a tremendous torment".

Here the sinful acts of the disbelievers and hypocrites have their influence on their hearts and their hearing. Even their power to see: "their beholding" is clouded, although their eyesight might still be as clear as ever. Then in the Hereafter, they will suffer the great torment of Hell.

The two ᵓÂyas 6,7 speak about the disbelivers, and the follwoing 13 ᵓÂyas speak about the hypocrites.

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْآخِرِ وَمَا هُم بِمُؤْمِنِينَ﴾

8- "And of makind there are some who say, "We have believed in ᵓAllâh and in the Last Day. "And in no way are they believers"

Such were the hypocrites, who openly say that they are believers, while in fact they are disbelievers who deceive the believers[1].

﴿يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا۟ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ﴾

9- "They try to deceive ᵓAllâh and the ones who have believed. And in no way do they deceive anyone except themselves and in no way are they awre".

Of course these hypocrites think that their hypocrisy is hidden from ᵓAllâh (All Extolment be His), while in fact they are deceiving themselves, but they do not perceive that. It is noteworthy here that the negative expression is one of the strongest forms with the Arabic meaning "in no way"

(1) It is reported that such verses speak about some hypocrites of the tribes of Aws and Khazraj, and about all hypocrites in gerneral.

﴿فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا۟ يَكْذِبُونَ﴾

10- " In their hearts is sickness. So ʾAllâh has increased them in sickness, and to them is a painful torment for that they used to lie"

Again, the hypocrites have sickness in their hearts as a result of their accusing the Prophet of sorcery and uncertainty. Such lies they fabricated and tried to propagate with a hostile attitude towards Muhammad and his Muslim believers The only result of such lies is an increase in such unbelievable accusations, which will end in torment in this world and in the Hereafter.

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ﴾

11- " And when it is said to them, "Do not corrupt in the earth", they say " Surely we are only doers of righteousness"

When the believers advise the hypocrites to stop corruption, they have the ready answer that they are righteous people; but they actually try to lead Muslims away from observing obedience to ʾAllâh and to His Prophet. In fact, within themselves, they declare their enmity to the Truth and to truthful believers; and their behavior is far from being righteous to the believers, or even for themselves.

﴿أَلَآ إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَ وَلَـٰكِن لَّا يَشْعُرُونَ﴾

12- " Verily, they , (only) they are the corruptors, but they are not aware".

The fact is clear now, since those hypocrites are corruptors who think that they work for the benefit of mankind while they corrupt the earth for the believers as well as for themselves. The disease is in their hearts which are sealed'; but they cannot see it, because their hearts are sealed; so they cannot perceive the Truth.

﴿وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ كَمَآ ءَامَنَ ٱلنَّاسُ قَالُوٓا۟ أَنُؤْمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُ ۗ أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ وَلَـٰكِن لَّا يَعْلَمُونَ﴾

13- " And when it is said to them, 'Believe just as mankind has believed' ,they say, 'Shall we believe just as the fools have believed?' Verily, they, (only) they are surely the fools, but they do not know".

The disbelievers are again addressed in a warning manner that it is for their own welfare to believe in ᵓAllâh, His Messengers and Commandments as people have believed, the disbelivers' answer was to call the believers as fools who know little about these worldly matters and life enjoyment. Then they are faced with the fact that the disbelievers are the fools; and the main proof for

that here is that they do not know that really they are the fools.

﴿وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ
مُسْتَهْزِءُونَ﴾

14- " And when they meet the ones who believed they say, 'We have believed", and when they go apart to their shayâtîn, they say,"Surely we are with you; surely we are only mocking".

Here again, the disbelieving hypocrites are faced with the fact that their dealings with the Muslims is now well known, together with their cowardly behavior. With the Companions of the Propet and Muslims in general, they say that they are Muslims. But when they deal with disbelievers, humans, jinn and some of the Jews, they declare again their disbelief, and confess that their declaration of belief to Muslims is only out of contempt and mockery.

﴿اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾

15- " ⊃Allâh mocks at them and grants them extension in blundering in their in ordinance".

The mocking by ⊃Allâh (Extolled be He) against the hypocrites here is giving them extension with no inflicting quick punishment on them and by leaving them to

lead their life of mundane enjoyment, but the torment in the Hereafter is sure. Their excessive hypocrisy is a mask of their confused and evil behavior.

﴿أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلضَّلَٰلَةَ بِٱلۡهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمۡ وَمَا كَانُواْ مُهۡتَدِينَ﴾

16- " Those are they who have traded errancy (at the price) of Guidance; so, in no way has their commerce gained (anything) and in no way have they been rightly-guided".

As normal human beings, the hypocrites had to face belief and share it with the Prophet, his Companions and other Muslims, and to face also disbleif as presented by other non- Muslims. So, their choice of hypocrisy with the believers and real disbelief with non- Muslims is a vain choice leading to serious loss when the Muslims have the upper hand over the disbelievers. Moreover, the most serious loss will be the detrimental punishment and torment in the Hereafter.

﴿مَثَلُهُمۡ كَمَثَلِ ٱلَّذِي ٱسۡتَوۡقَدَ نَارٗا فَلَمَّآ أَضَآءَتۡ مَا حَوۡلَهُۥ ذَهَبَ ٱللَّهُ بِنُورِهِمۡ وَتَرَكَهُمۡ فِي
ظُلُمَٰتٖ لَّا يُبۡصِرُونَ﴾

17- " Their likeness is as the likeness of one who set to kindle a fire; so as soom as it illuminated whatever is around him, ⊃Allâh went away with their light, and left them in darkness; so they do not behold".

Again, the hypocrites are likened to a person who made a fire as a light during the darkness of the night as a guide to him as well as to other people. This light is the light of ͻIslâm, since hypocrites had been believers before falling into disbelief. Due to their wevering faith, distorted by devilish companionship, ͻAllâh (Extolled be He) took away the light. So they were in darkness again, unable to see the Truth and avoid error.

﴿صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ﴾

18-"Deaf, dumb,blind, so they do not return".

Those hypocrites are actually deaf since they refrain from hearing and listening to the Message of ͻAllâh brought to them by Muhammad. They are dumb and blind; so they do not go back to the Qur'ân to read it and try to understand its Glorious Teachings. Together with all these defects, they are blind to the magnificence of ͻAllâh, as well to the Doom, that is waiting them in the Hereafter.

﴿أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِم مِّنَ الصَّوَاعِقِ
حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ﴾

19- " Or as a cloudburst from the heaven in which are darknesses, and thunder and lightning. They set their fin-

gers in their ears against stunning (thunderbolts), wary of death ; and ⊃Allâh is Supremely Encompassing the disbelievers".

The hearts of the hypocrites are is a state of fear and anxiety as if they are attacked by stormy rain from heaven, coming down upon them with darkness, thunder and lightning. In such a situation, the disbelieving hypocrites are so frightened that they put their hands in their ears as a protection against such an awful event, thinking that this will save them from destined death. But ⊃Allâh (Extolled be He) tells them that He will destroy them as well as other disbelievers.

﴿ يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَٰرَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟ ۚ وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴾

20- " The lightning almost snatches their beholdings; whenever it illuminates for them they walk in it, and when it darkens over them, they keep stationed; and if ⊃Allâh had so decided, He would indeed have gone away with their hearing and their beholdings. Surely ⊃Allâh is Ever Determiner over everything".

with this verse ends the awful description of the stste of the hypocrites, who were presented the straight path,

but deviated from it; and so their attitude in this world is full of awful behavior, being threatened and warned of the torment that would befall them, in all its different shapes, including the loss of their beholding and hearing. For ᵓAllâh (Extolled be He) is Ever-Determiner over all varieties of His creatures.

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمۡ وَٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ﴾

21- " O you mankind, worship your Lord Who created you and the ones (that were) even before you, that possibly you would be pious".

Here, humanity at large is addressed and reminded that they should worship ᵓAllâh alone (Extolled be He) for He is The Creator of all creatures, as well as all human beings ever since ᵓÂdam,the father of all people. This worship of Allâh alone is the only way to piety, which includes to all Muslims: prayer, fasting, zakâh and pilgrimage for those who can afford it.All non- Muslims should also seek embracing ᵓIslâm, since it is the most upright way to piety. So to achieve piety is easy only for devout Muslims; for all the rest of humanity piety is only a possibility.

﴿ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ
ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ﴾

22- " Who has made the earth for you a bedding, and the heaven an edifice and has sent down out of the heaven water, so He has brought out with it all kinds of products as a provision for you. So do not set up compeers to ⊃Allâh and you know that He has no compeers".

Mankind is reminded here of the favors of ⊃Allâh (Extolled be He). First: The earth is a resting - place by day and a bedding at night.

Second: The seven heavens are a huge edifice to protect humanity on earth with provisions without which there can be no life. Without water there can be no life on the earth or in the seas,

Third: All of this is a sure indication that there can be no associates in the Sovereignty of ⊃Allâh (Extolled be He)

﴿وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُوا۟ شُهَدَآءَكُم مِّن
دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ﴾

23- " And in case you are suspicious of what We have been sending down upon Our bondman, then come up with a Sûrah like it, and invoke your witnesses, apart from ⊃Allah, in case you are sincere".

such suspicion expressed by the disbelievers is probably a state of disbelief above mere doubt; and such suspicion had been mastering their thinking for the whole period of Revelation, for such a Revelation had been continuous during both the Makkan and Madînan periods, Such people of suspicion are asked to produce any Sûrah comparabel to Revelation, although it is an impossibility, however earnastly the disbelievers try, even with the help of other disbelieving creatures of mankind and jinn..Surely, these disbelievers are great liars.

﴿فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ﴾

24- "Yet, in case you shall not perform that- and you will never perform it- then protect yourselves against he Fire whose fuel is mankind and stones, prepared for the disbelievers".

Here, we are told that the disbelievers will never be able to produce anything similar to the Magnificently Glorius Qur'ân. Thus they are threatened with the torment of Fire in the Hereafter which will be kindled by humanbeings as well as stony materials, for this is the punishment rightly inflicted on disbelievers.

﴿وَبَشِّرِ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ
كُلَّمَا رُزِقُواْ مِنۡهَا مِن ثَمَرَةٖ رِّزۡقٗا قَالُواْ هَٰذَا ٱلَّذِي رُزِقۡنَا مِن قَبۡلُۖ وَأُتُواْ بِهِۦ مُتَشَٰبِهٗاۖ
وَلَهُمۡ فِيهَآ أَزۡوَٰجٞ مُّطَهَّرَةٞۖ وَهُمۡ فِيهَا خَٰلِدُونَ﴾

25- "And give glad tidings to the ones who have believed and done deeds of righteousness that for them are Gardens from beneath which Rivers run, whenever they are provided any prodnce therefrom as a provision they will say, 'This is the same as we were provided earlier'. And they are brought them in perfect resemblance; and therein they will have purified spouses and they are therein eternally (abiding)."

Finally, we are told that the believers who are pious and devout will be given permission to enter the Gardens, where rivers flow, and all types of provisions are offered them of all sorts of delicious taste. Moreover they are offered immaculate mates; and all of them shall live therein forever, until the time predetermined for them by ᵓAllâh (Extolled be He).



In The Name of " ᵓAllâh", The All Merciful, The Ever- Merciful.

سورة الملك

Sûrat Al- Mulk (The Kingdom)

﴿ تَبَٰرَكَ ٱلَّذِي بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

1-"Supremely Blessed is He in Whose Hand is the kingdom and He is Ever- Determiner over everything"

Here "Allâh (Exalted be He) declares His Supreme Blessing and His Magnificent Favor for His devoted creatures . In His Hand and under His control is the entire Kingdom in the heavens and the earth, for He is Determiner over everything, human and non-human alike. Belivers recognize His Wisdom and Justice and His Fair Names, and disbelievers should remember His Absolute Sovereignty



2- "Who created death and life to try you, whichever of you is fairest in deeds. And He is The Eever- Mighty, The Eever Forgiving".

Then ⊃Allâh (Extolled be He) tells His creatures, specifically humans, that He created death and life. Here "death" is mentioned before life, since the addressees are actually humans, but most of them forget about death, especially when they are so much favored by His wealth and luxury. Between life here and death, every individual is tried with wordly happiness and daily problems, with the aim of encouraging his endeavor to be devoted to his Creator or not to be forgetful of death and the Hereafter. For, after all, ⊃Allâh has Splendid Might and Blessed Forgiveness for His creatures.

﴿ٱلَّذِى خَلَقَ سَبۡعَ سَمَٰوَٰتٍ طِبَاقًاۖ مَّا تَرَىٰ تَفَٰوُتٍۖ فَٱرۡجِعِ ٱلۡبَصَرَ هَلۡ تَرَىٰ مِن فِى خَلۡقِ ٱلرَّحۡمَٰنِ مِن
فُطُورٍ﴾

3- "Who created seven heavens as strata. In no way can you see in the creation of The All- Merciful any disparity; so, return your gaze, do you see any rent?"

Here we are told that ⊃Allâh has created seven heavens as layers one above the other. Then we are told that there is no disparity in the creation of The All-Merciful. Thus, we are reminded to look again and again into all forms of Divine creation to see that there are no disproportions or rifts .The Name All-Merciful is indicative of the supreme Mercy of ⊃Allâh enveloping all His creatures.

﴿ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ﴾

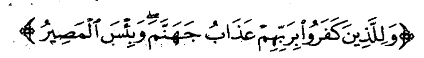
4- " Thereafter return the gaze, again and again, the gaze turns over to you spurned, and it becomes regretfully most weary".

Here human gaze is ordered to look into the universe created by ⊃Allâh (Extolled He) to make humanity sure of the Divine creation of the heavens, earth and other creatures including humanity, really convinced of the Supremacy of The Creator.

﴿وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ﴾

5- " And indeed We have already adorned the lowest heaven with lamps and made them outcast meteorites for "⊃Ash- Shayâtîn, and We have readied for them the torment of the Blaze.

As we always see at night, the lowest heaven is adorned with lamps that serve as guides for navigation and as punishment for devils that try to introspect heavenly secrets. These Shayátín will have blazing torment in the Hereafter.



6- "And for ones who have disbelieved in their Lord, ehre is torment of Hell, and miserable is the Destiny"

The address here is to human beings who disbelieve in their Lord, ᵓAllâh. Those will have the torment of Hell, as a miserable end for them in the Hereafter. The forms of torment are many, including Blaze to devils in our life, here, and the torment of Hell for human beings in the Hereafter.

﴿إِذَآ أُلۡقُواْ فِيهَا سَمِعُواْ لَهَا شَهِيقٗا وَهِيَ تَفُورُ﴾

7- " When they are cast into it, they will hear it sighing, as it is boiling over".

In the Hereafter, Hell will sigh infuriated with those humans thrown into it, while, it is boiling over with those disbelievers who were enemies of their Messengers and Prophets.

﴿تَكَادُ تَمَيَّزُ مِنَ ٱلۡغَيۡظِۖ كُلَّمَآ أُلۡقِيَ فِيهَا فَوۡجٞ سَأَلَهُمۡ خَزَنَتُهَآ أَلَمۡ يَأۡتِكُمۡ نَذِيرٞ﴾

8- " It would almost burst (asunder) with rage. Whenver a troop is cast into it, its keepers ask them, (Has no Warner come up to you?)"

Hell is infuriated by the unceasingly huge numbers that are cast in it and the Angel Keepers ask those damned if there had been no warners for them during their life - time to warn them of such doom.

﴿قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ﴾

9- " They say, (Yes indeed, a Warner did already come to us, yet we cried lies, and said, 'In no way has ⊃Allâh sent down anything whatever, and you are only in great error)".

Again the disbelivers confess to the Angel Keepers that Messengers and Prophets were sent to them and all as warners, but they called the Warners liars, and the disbelievers insisted on saying that ⊃Allâh had not sent down any warning , and that those Warners were in great error to speak of the Unseen.

﴿وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ﴾

10- " And they say 'If we had heard or had considered, in no way would we have been among the companions of the Blaze".

Again the disbelievers express their distress and anguish for not making use of the favors of ⊃Allâh in the powers of hearing and consideration, which they misused, then they would never have been tormented in the Blaze. Their powers of hearing and consideration, available to all human beings, were used for the acquisition of crimes and the power of the heart-sight "Ar- Ru'yâ" was completely ignored.

﴿فَٱعۡتَرَفُواْ بِذَنۢبِهِمۡ فَسُحۡقٗا لِّأَصۡحَٰبِ ٱلسَّعِيرِ﴾

11- “So they confess their guilty (deeds), then crushed away are the companions of the Blaze”.

Wit their confessions of the great sin of not paying all forms of devotion to ᵓAllâh, the disbehevers are crushed in the Blaze.

﴿إِنَّ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُم بِٱلۡغَيۡبِ لَهُم مَّغۡفِرَةٞ وَأَجۡرٞ كَبِيرٞ﴾

12- “Surely the ones who are apprehensive of their Lord in the Unseen will have forgiveness and a great reward”.

In contrast to the disbelievers, the believers who worship ᵓAllâh with apprehensive devotion, and believe in the Unseen in the realms of the Angels and the Garden and the Fire, will have forgiveness and a great reward in this life and in the Hereafter from ᵓAllâh.

﴿وَأَسِرُّواْ قَوۡلَكُمۡ أَوِ ٱجۡهَرُواْ بِهِۦٓۖ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ﴾

13- “And be secret in your speech, or say it aloud, surely He is Ever Knowing of the inmost thoughts within the breasts”.

Herecomes the address to all living beings, with ᵓAllâh commanding them that all speech, whether we

keep it secret, or say it openly, is known to ⊃Allâh , The Supreme Creator Who knows even our intenions.

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

14- " Will He not know, He Who created? And He is The Ever Kind, The Ever-Cognizant".

⊃Allâh Who knows our speech and intentions is The Supreme Creator not only of all human beings, but He is The Creator of the whole universe and were it not for His Kindness and His Cognizance of everything, all humanity and all creatures would have vanished.

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ﴾

15- "He is The One Who made the earth tractable to you; so walk in its territories and eat of His provision; and to Him is the Rising up".

Again we are told that ⊃Allâh (Extolled be He) made the earth tractable and subservient to humanity and all other creatures on land and sea. The human race is ordered to walk in all areas, so as to realize the Power and Sublimity of The Creator, and to eat of all His provisions on the land and in the sea.

Then humanity should not forget that to Him is the Rising up for final Judgment.

﴿ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يَخۡسِفَ بِكُمُ ٱلۡأَرۡضَ فَإِذَا هِيَ تَمُورُ﴾

16- "Do you (feel) secure that He Who is in the heaven will not cause the earth to cave in on you? For then, it will be whirling!"

All creatures are addressed here, especially the disbelievers that because of their desbelief ᵓAllâh may cause the earth to swallow them up; for the caving in of the earth will cause it to quake and whirl for ever.

﴿أَمۡ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرۡسِلَ عَلَيۡكُمۡ حَاصِبٗاۖ فَسَتَعۡلَمُونَ كَيۡفَ نَذِيرِ﴾

17- " Or even do you (feel)secure that He Who is in the Heaven will not send against you a squall of gravel? So you will soon know how My warning is"

Here again is the warning about the anger of ᵓAllâh coming from heaven with the wind raising gravel against those on earth from everwhere, with no escape for them. Only then, will humanity know the violent destruction He has warned them of.

﴿وَلَقَدۡ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ فَكَيۡفَ كَانَ نَكِيرِ﴾

18- "And indeed the ones before them already cried lies, then how was My disclaiming!"

Then the terrible punishment before these believers is cited as a threat to them, for the present disbelievers are

reminded that past centuries had been punished most surely by gravels, earthquakes and the seas, since they deserved destructive punishment in view of His anger!

﴿أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَيْءٍۭ بَصِيرٌ﴾

19- "And have they not regarded the birds over them outstreching their wings and contracting them? In no way can anyone hold them except The All- Merciful; surely He is Ever - Beholding everything"

Here, human beings are told to consider the flight of birds, and how they are outstretching their wings and extolling and praying to ⊃Allâh and contracting their wings again. In both cases no power except that of ⊃Allâh can keep them from falling.

﴿أَمَّنْ هَٰذَا الَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ الرَّحْمَٰنِ ۚ إِنِ الْكَٰفِرُونَ إِلَّا فِى غُرُورٍ﴾

20- "Or, who is it that will be a host for you to vindicate you, apart from The All- Merciful? Decidedly the disbelievers are in nothing except delusion"

Here the disbelievers are rebuked and warned that they have lost the right way for real help, because such helpers in this world can never be substitutes for Divine Encompassing help from ⊃Allâh. But the disbelievers are deluded by worldly wealth and armaments.

﴿أَمَّنْ هَٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَل لَّجُّوا فِي عُتُوٍّ وَنُفُورٍ﴾

21- "Or who is it that will provide for you in case He holds back his provision? No indeed, (but) they still insist on (their) rebellion and repulsion".

Again who will supply disbelievers with all worldly provision, riches and worldly enjoyment if ᵓAllâh, The All- Merciful Provider destroys all means of such provisions? Nevertheless, 0the disbelieves disregard all of these Favors and contend that they alone know their best interests and their worldly enjoyments.

﴿أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

22 " Then is he who walks tossed down upon his face better guided than he who walks (perfectly) level on a straight Path?"

The disbeliever is again likened to a person unable to be upright and he is walking on his face, But the believer is more rightly guided due to his belief in ᵓAllâh, and his observance of his religious duties. In this case the believer is following a straight Path, which will lead him in the Hereafter to his acceptance in the gardens of Eden, under the Supreme happiness from ᵓAllâh".

﴿قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ﴾

23- " Say, He is The One Who brought you into being and made for you hearing, and beholding and heart-sights; (but) little do you Him",

Here ⊃Allâh (Extolled be He) tells Muhammad (Prayer& Peace be upon him) to remind all people that ⊃Allâh gave us hearing, seeing (beholding) and intellects. In spite of all this, continuous praise to ⊃Allâh" would not be enough to thank him. However, we human beings praise ⊃Allâh" rarely. Here we find ⊃Allâh speaking of hearing through the ears and beholding or seeing through the eyes. The word ⊃af⊃idah is the plural of /fu⊃âd/ which is the power of the heart to think, praise ⊃Allâh, and extol Him.

﴿قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ﴾

24- "Say, "He is The One Who propagated you in the earth, and to Him you will be mustered".

The prophet Muhammad (Prayer& Peace be upon him) is told to say to all humanity that ⊃Allâh (Extolled be He) created all people from the earth and made them to spread on the earth to live there for a predestined life.

Then all these individuals will be mustered in the Here-

after for Judgment; and such mustering is an awful gathering, during which every individual is waiting in anguish for his final Destiny.

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ﴾

25- "And they say, (When will this promise (come to pass), in case you are sincere?".

In answer to the warnings they heard form all Messengers, including Muhammad, the final Messenger, the disbelievers keep asking about the promised Day, when all creatures will be raised again after death. This question implying deep doubt is also a false accusation of the Messengers and believers that they too may have no certitude about that Day of Judgment.

﴿قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ﴾

26- "Say 'Surely the knowledge is only in the Providence of ⊃Allâh, and surely I am only an evident Warner"

Here the Prophet is told to inform humanity that real knowledge is with ⊃Allâh, for He knows the past, present and future, and the decision for the Day of Judgment is with Him alone. The Prophet, and all previous Prophets and Messengers, have no knowledge of that date, nor can

they guarantee any mercy, for Mercy is with Him. All that they can do is to warn of punishment, retribution and torment.

﴿فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ﴾

27- " Then when they will see it drawn forward, the faces of the disbelievers will be vexed, and it will be said, (This is the thing you used to claim)".

About the Hereafter, we are told here that when the Day of Judgment is presented to the disblievers, their faces will be vexed with grief and the Guardian Angels will face them with mocking threats saying, 'This is the Day about to which you constantly cried lies"

﴿قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ﴾

28- "Say, "Have you seen (that) in case ⊃Allâh causes me to perish and whover is with me or He has mercy on us, who will give (neighborly) protection to the disbelievers from paingul torment?"

Again the Prophet is told to ask the disbelievers to think of their destiny in case he meets death and his follwers or if he and his followers are given bounteous Mercy from ⊃Allâh, none can save the disbelievers from Divine torture.

﴿قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ﴾

29- "Say 'He is The All- Merciful. We believe in Him, and in Him we put our trust. So, you will soon know who it is who is in evident error".

Then the disbelievers are to be told by the Prophet that he and believers believe in ⊃Allâh, The All-Merciful, and in Him they trust. They finally will soon know that it is only they who have lost the straight Path, and have been deluded by the devils into ignorance, error and disbelief.

﴿قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍۭ﴾

30- "Say, "Have you seen (that) in case your water becomes, in the morning deep- sunken, then who would come up to you with profuse water'?".

Finally ⊃Allâh" (Extolled be He) tells the Prophet to remind and warn the disbelievers and all creatures of the possibility of the disappearance of water, with all its awful and destuctive consequences. Such consequences will befall humanity and all creatures, and will destroy all existence and all provisions.

الحَمْدُ لله رَبّ العَالَمِينَ

And all praise be to ⊃Allâh, Lord of the worlds.



In The Name of " ⊃Allâh", The All Merciful, The Ever- Merciful.

سورة النبأ

Sûrat ⊃An-Naba⊃ (The Tidings) Sûrah Makkiyyah

﴿عَمَّ يَتَسَاءَلُونَ﴾

1- "Of what do they ask one another (questions)?"

What are those polytheists asking one another about?

﴿عَنِ النَّبَإِ الْعَظِيمِ﴾

2- "Of the tremendous tidings"

Are they asking about the great announcement regarding the Messenger Muhammad, The Qur⊃ân, and the Day of Resurrection?

﴿الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ﴾

3- "Concerning which they (continue) differing among themselves".

They are different among themselves about this important announcement.

﴿كَلَّا سَيَعْلَمُونَ﴾

4- "Not at all! They will soon know!"

Not at all! They should not differ, for they will soon come to know, when the Day of Resurrection comes.

﴿ثُمَّ كَلَّا سَيَعْلَمُونَ﴾

5- "Thereafter, not at all! They will soon know!"

Not at all! Thereafter, they will soon come to know, when they are faced with torment.

﴿أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا﴾

6- "Have We not made the earth as a cradling".

Then come the reminders from Allâh our Lord. Have We not prepared the earth to by a settled habitation for their living and provisions?

﴿وَالْجِبَالَ أَوْتَادًا﴾

7- "And the mountains as bulwarks?"

The second reminder is the mountains as pegs on the surface of the earth to make it stable and firm.

﴿وَخَلَقْنَاكُمْ أَزْوَاجًا﴾

8- "And We created you in pairs".

Another reminder is that ᵓAllâh has created human beings in pairs(amale and a female), who produce successive generations.

﴿وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا﴾

9- "And We have made your sleep for repose"

Again human beings are reminded that without sleep they will be unable to have rest, after search for livehood during the day-time (ᵓannahâr).

﴿وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا﴾

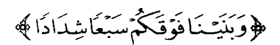
10- "And We have made the night for a garment".

Human beings are told that ᵓAllâh has made the night as a covering by its darkness.

﴿وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا﴾

11- "And We have made the daytime for (earning) a livelihood".

Human beings are again told that ...Allâh has made the day- time illuminated and radiant for the search for livehood and other human endeavors.



12- "And We have built above you seven strong (heavens)".

And ᵓAllâh has built upon us seven strong heavens to provide us with rain, without which there is death in the earth, and for its population- In the strong heavens, ᵓAllâh has also created the stars.

﴿وَجَعَلْنَا سِرَاجًا وَهَّاجًا﴾

13- "And We have made a glowing luminary".

In the heavens, ᵓAllâh has created the sun which gives illumination and heat tho the world.

﴿وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا﴾

14- "And We have sent down from the clouds pressing forth water cascading"

ᵓAllâh is also sending from the rainy clouds pouring forth water in abundance.

﴿لِّنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا﴾

15- "That We may bring out thereby grain and growth".

These rainy clouds pour forth water in abundance to produce, according to the command of ᵓAllâh grains and vegetations.

﴿وَجَنَّاتٍ أَلْفَافًا﴾

16- "And gardens entwined".

Because of the rain , the earth also produces entwined gardens of various fruits differing in color and taste and size.

﴿إِنَّ يَوۡمَ ٱلۡفَصۡلِ كَانَ مِيقَٰتٗا﴾

17- "Surely the Day of Verdict has been (set) as a fixed time".

Then we are told of the Day of Verdict and Decision; and Judgment has a fixed time.

﴿يَوۡمَ يُنفَخُ فِي ٱلصُّورِ فَتَأۡتُونَ أَفۡوَاجٗا﴾

18- "The Day when the Trumpet will be blown; then you will come up in troops".

And that is the Day when the Trumpet is blown, and all people will be gathered, each nation with its Messenger.

﴿وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتۡ أَبۡوَٰبٗا﴾

19- "And the heaven is opened, (and) so has become gates".

And the heaven will be opened as gates for the descending of the Angels.

﴿وَسُيِّرَتِ ٱلۡجِبَالُ فَكَانَتۡ سَرَابًا﴾

20- "And the mountains are made to travel, (and) so have become a mirage".

And the mountnins will be moved away from their places and they will be as if they were a mirage.

﴿إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا﴾

21- "Surely Hell has been observing".

And Hell is in expectation of the criminals.

﴿لِّلطَّٰغِينَ مَـَٔابًا﴾

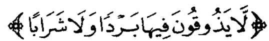
22- "For the inordinate (as) a resorting".

That is in expectation of the Tyrants (At Tâghîn) and disbelievers, who will find their final destination in Hell, since they denied the Divine Message and rejected the warnings of their Messengers.

﴿لَّٰبِثِينَ فِيهَآ أَحْقَابًا﴾

23- "Lingering therein for epochs".

There, the tyrants and disbelievers will belingering there for epochs.



24- "They will not taste therein either coolness or any drink".

And they would find nothing to alleviate the heat of Hell, nor would they find any drink in spite of their deep thirst.

﴿إِلَّا حَمِيمًا وَغَسَّاقًا﴾

25- "Except scalding water and (overflowing) pus".

But they find only scalding (boiling) water and dirty and dusky food.

﴿جَزَاءً وِفَاقًا﴾

26- "An agreeable recompense".

As a recompense for their odious deeds.

﴿إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا﴾

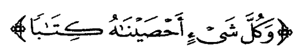
27- "Surely they did not hope for a reckoning".

Those disbelievers did not expect or hope for a reckoning.

﴿وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا﴾

28- "And they cried lies to Our ⊃âyât with constant cries (of lies)".

And they cried lies and rejected the Evidences sent down to the Propets and Messengers and insisted on their disbelief.



29- "And everything We have enumerated in a Book".

And, of course, ⊃Allâh, our Lord, had all their deds written down in the Book of Records.

﴿فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا﴾

30- "So taste! We will never increase you in anything except in torment".

So, let those disbelievers taste what is prescribed for them ; and it is nothing other than severe torment.

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا﴾

31- "Surely for the pious there is a place of triumph".

Surely, for the pious believers, there is triumph, representd by the attainment of their goal by aboding in the Gardens.

﴿حَدَآئِقَ وَأَعْنَـٰبًا﴾

32- "Enclosed orchards, and vineyards".

In the Gardens are orchards and vineyards.

﴿وَكَوَاعِبَ أَتْرَابًا﴾

33- "And youthful virgins, like of age".

And youthful virgins of like age.

﴿وَكَأْسًا دِهَاقًا﴾

34- "And a cup brimful".

And a. cup brimful of delightful drink.

﴿ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ﴾

35- "Therein they will hear no idle talk nor cry of lies".

No idle talk nor lying will they hear therein.

﴿ جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴾

36- "(It is for) recompense from your Lord, a gift, a reckoning".

All of these delightful Favors are a reward from ᵓAllâh our Lord, and a gift for their good deeds in this world.

﴿ رَّبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَٰنِ ۖ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴾

37- "(From) the Lord of the heavens and the earth and whatever is between them, The All-Merciful; they possess (no power) of addressing Him".

This is a reckoning and a recompense from ᵓAllâh The Lord of the heavens and the earth and whatsover is between them and He is The All- Merciful. And with Him, no one can dare to speak on the Day of Resurrection..

﴿ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَقَالَ صَوَابًا ﴾

38- "On the Day when the Spirit and the Angels rise up in ranks, they will not speak, except him (to) whom The All-Merciful has given permission and who speaks right".

This is the Day when the Spirit (Jîbrîl- Angel Gabriel) and the Angels stand in ranks. They do not speak, except those whom The All- Merciful permits, and he speaks what is right.

﴿ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا﴾

39- "That is the True Day. So whoever decides, should seek a resorting to his Lord".

Indeed, that is the Day of the Truth. So whoever decides may still turn to ᵓAllâh our Lord, seeking His Forgiveness by obeying Him in this worldly life.

﴿إِنَّآ أَنذَرْنَـٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَـٰلَيْتَنِى كُنتُ تُرَٰبًۢا﴾

40- "Surely We have warned you of a near torment on the Day when a person will look at whatever his hands have forwarded, and the disbeliever will say, "Oh, would that I were dust!".

Finally all humanity is warned of a near torment. On that Day everyone will look what his hands have forwarded. Then the disbeliever will say "Wo to me! Would that I were dust," to avoid the severe torment.



Easy Tajwîd تيسير التجويد

(أ) أصوات (حروف) الوقف Stop Sounds

١- الباء / b / a voiced bilabial stop

ب صوت وقف شفوى مجهور

٢- التاء / t / a voicelees alveolar stop

ت صوت وقف لثوى مهموس

٣- الدال / d / a voiced alveolar stop

د صوت وقف لثوى مجهور

٤- الكاف / k / a voiceless palatal stop

ك صوت وقف حنكى مهموس

٥- القاف /Q/ a voiceless uvular stop

ق صوت وقف لهوى مهموس

٦- الهمزة /⊃/ ⊃/ | a voiceless glottal stop

ء صوت وقف مزماري مهموس

(ب) أصوات (حروف) الاحتكاك (Flat) Fricative Sounds (رقيقة)

١- الفاء / f / a voicelees labio- dentatl fricative

ف صوت شفوى - أسنانى احتكاكى مهموس

٢- الثاء / θ / a voicelees inter- dentatl fricative

ث صوت أسنانى احتكاكى مهموس

٣- الذال / δ / the/ a voiced inter- dentatl fricative

ذ صوت أسنانى احتكاكى مجهور

٤- الهاء / h / a voiceless glottal fricative

هـ صوت مزمارى احتكاكى مهموس

(ج) أصـوات (حروف) الاحـتكاك (Grooved) Fricative Sounds (خشنة)

١- السين / s / a voicelees alveolar fricative

س صوت لثوى احتكاكى مهموس

٢- الزاى / z / a voiced alveolar fricative

ز صوت لثوى احتكاكى مجهور

٣- الشين / s / sh - ʃ a voiceless palatafricative

ش صوت لثوى احتكاكى مهموس

٤- الحاء / h̲ / a voicelees velar fricative

ح صوت حلقى احتكاكى مهموس

٥- العين / ʕ / a voicelees velar fricative

ع صوت حلقى احتكاكى مجهور

٦- الخاء / x / kh a voicelees uvular fricative

خ صوت لهوى احتكاكى مهموس

٧- الغين / gh / a voiced uvular fricative

غ صوت لهوى احتكاكى مجهور

(د) أصوات مفخمة (مشددة) Emphatic Sounds

١- الطاء / t / a voiceless alveolar emphatic stop

ط صوت وقف لثوى مفخم مهموس

٢- الظاء / ð / a voiced alveolar emphatic fricative

ظ صوت لثوى مفخم احتكاكى مجهور

٣- الصاد / s / a voiceless alveolar emphatic fricative

ص صوت لثوى مفخم احتكاكى مهموس

٤- الضاد / d / a voiced alveolar emphatic stop

ض صوت وقف لثوى مفخم مجهور

٥- صوت الجيم / j =/d = dz/ a voiced alveolar affricate

ج صوت وقف لثوى احتكاكى مجهور

(هـ) أصوات جانبية Laterals

١- اللام / l / a voiced alveolar lateral

ل صوت لثوى جانبى مجهور

٢- الراء / r / a voiced alveolar trill

ر صوت ترددى لثوى مجهور

(و) الأصوات الأنفية Nasals

١- الميم / m / a voiced bilabial nasal

م صوت شفوى أنفى مجهور

٢- النون / n / a voiced alveolar nasal

ن صوت لثوى أنفى مجهور

(ى) أصوات انزلاقية Glides

١- واو / w / a voiced labio- velar glide

م صوت شفوى حلقى انزلاقى مجهور

٢- ياء / y / a voiced palatal glide

م صوت حنكى انزلاقى مجهور

Shwa Sounds / / القلقلة

q t b j - d These are the sounds (consonants), قطب جد, to each of which is added a weak vowel (a mid - central vowel)/- ə / to ensure that it does not bcome voiceless.

Indeed he has already come لقاء جاء (laqd^{ə}) لقد

To enter (yalij^{ə}) يَلج

Noting has remained (lam yab i)لم يَبْقَ شيء(

To despair (yaq^{ə} nuṭ ^{ə}) يَقنَط

Assimilation / / المشابهة

الأصوات (الحروف) المتلاصقة يؤثر بعضها على بعض

neighboring sounds affect each other

١- صوت / n / ن

Who says / mayyaqûl/ مَنْ يقول

any patron / mi<u>ww</u>aliyy/ مِنْ وَلي

form something similar / mi<u>mm</u>ithlihi / مِنْ مثله

of a messenger / mi<u>rr</u>asûlin / من رسول

from our endowment / mil<u>l</u>adunnâ / من لدنا

٢- الإقلاب Sound Substitution

أ= مُسْتَخْفٍ باللَّيل/trying to hide at night/mustaxfim billayl

The / n / has been changed to / m / by assimilation, but / n / should not be completely dropped, but assimilation here is clearer than the previous examples.

ب - أنباء news/ ᵓanbâᵓ /the news/ [ᵓambâᵓ]

but there is no / maba ᵓ / in Arabic

٣- ألـ / the definite article / ᵓal

/ القمر / the moon/ ᵓalqamar ب ج ح خ ع غ ف ق ك ل م هـ و

/ الشمس/ ᵓash- shams / ت د ذ ر ز س ش ص ض ط ظ ن

Vowels الحركات

أ- / fat<u>h</u>ah / / kataba / short قصيرة

١- فتحة = [a] والله Wallâhi

طويلة Long { Wallâhi / billâhi

بالله [æ] billâhi

ḍammah

٢- ضمةُ / u / دب= dubb/bear /

يدوم = yadûm / to last /

٣- كسرة kasrah ذِئب/ṭh⁼ib/ wolf/

فيل / fîl/ elephant /

ب-الحركات الطويلة Long Vowels

١- الحركات المزدوجة

١- قَالَ / qâla /he said

٢- الحركات المزدوجة مرتين:

أولئك ⁼u/â⁼ika /those

٣- الحركات المزدوجة ثلاث مرات:

آمين intending /⁼âmmina/ before a doubled sound

The Arabic Vowels

The three short vowels have an important function in determining the three cases:

ᵓ akhath annâsu râhatahum billayli أخَـذَ النَّاس رَاحَـتَـهم بالليل / u / ضم

The people got their rest at night

ᵓ akhath ~a / ~a / marks the past simple verb. "He took".

Yaᵓkhuth ~u / ~u / marks the present simple verb. "He takes"

ᵓannâsu ~ u / ~ u / marks the actor- subject noun.

"The men as subject"

raᵓannâs ~ a / ~ a / marks the object noun. "He saw the men"

râhatahum / ~a / marks the object noun. "their rest"

billayli / ~ i / marks the noun after the preposition / bi - /

This typically Arabic function of the vowels replaces the function of word order in English,for it is clear in the

English sentence that the subject "people" is the subject coming before the verb "ᵓakhatha" which comes first in Arabic. The object comes after the verb both in English and Arabic.

There is no change in the position of the word night, which comes after the preposition at , which does not change the end of the word "night"

Again, we notice the grammatical function of the vowels/ u/, /a/ and / i/ in Arabic:

جاء الزائر	jâᵓa zzâᵓiru	(فاعل)	subject
رأيت الزائر	raᵓaytu zzâᵓira	(مفعول)	object
رحبت بالزائر	ra hh abtu bizzâᵓiri	(مجرور)	after a preposition

Another grammatical difference between English and Arabic is agreement.

In English agreement is simpler than in Arabic, since Arabic number and gender are more complex.

For we have in Arabic: masculine and feminine.

We also have: singular, dual, masculine plural, and feminine plural.

1- In gender we have:

مُفرد Singular
- jâʾal waladu. The boy came.
- jâʾat il bintu. The girl came.

مثنى Dual
- jâʾa waladân. The two boys came.
- jâʾat il bintân. The two girls came.

جمع plureal
- Masculine: Jaʾalʾ awlâdu. The boys came
- Feminine:
  - Jâʾati binâtu. The girls came.
  - Albanât jiʾna

II- Number. In English we have singular and plural; if the dual is expressed, then the word both is used.

1. He came.	Singular
2. They both came.	Dual
3. They came.	Plural

III- The English verb has more tenses than the verb in Arabic.

Among the most common verb tenses are these:

1. He comes.	They come.	Present

2. He came. They came Past

3. He has come . They have come. Present perfect

4. He will come . They will come.

I V- The most important difference between English and Arabic here is the (present) perfect which is actually the past tense, without using words indicating a fixed time:

1. He has been to England.

2. They have brought the books.

The Past tense, however, is used with a fixed time.

1. He came here yesterday.

2. They came here last week.

V- Other differences between the verbs in English and Arabic cause much difficulty for the Arab learner. Some of these verb forms are:

Active	1. He has been teaching.
Pssive	2. This subject has been being taught.
Active	3. He will be teaching.
Pssive	4. This subject will be being taught.

{ Active 5. He will be teaching.
Pssive 6. This subject will be being taught.

VI- The passive voice in English verbs are also complex.

Singular:

Presnt	1. The book is brought by him.
Past	2. The book was brought by him.
Prefect	3. The book has been brought by him
Future	4. The book will be brought by him.

Plural;

Present	1. The books are brought by him
Past	2. The books were brought by him.
Prefect	3. The books have been brought by him
Future	4. The books will be brought by him

Compared to the English verb, the Arabic verb looks much simpler, since the more commonly used Arabic forms are these:

1. يأتي اليوم He comes today.

2. أتي بالأمس He came yesterday.

سيأتي

3. سيأتى غدًا   He will come tomorrow.

{ سوف يأتى غدًا }

VII- The adjectives in Aravic show/ more synthetic forms than in English, so the adjective غافر / ghâfir / shows the degrees of comparison:

1. غافر ghâfir forgiving

a - 2. غفور ghafûr more forgiving

3. غفّار ghaffâr most forgiving

4. رحمٰن All - Mercifu

VIII- Emphasis, also shows differences between both languages:

1. وإنه لَعلِمٌ للساعة wa⊃ innahu la⊃ilim ullissâ^c^ah

And surely it is indeed a sign of the Hereafter

2. ولنسكِنَنَّكم الأرض walanuskinannakumulard̦

And indeed we shall definitely make you inhabit the earth.

IX- Similar prepositions again show some similarities between the two languages:

1. حجة لنا hujjatun lanâ a proof for us

2. حجة علينا hujjatun ⊃alaynâ a proof against us.

X - Verb derivations in Arabic are generally considered 10, most important of which that are relevant to our study are these:

1- kataba.	2- kattaba.	3- kâtaba.
4- kûtiba.	5- Inkataba.	6- ⊃Istaktaba

1- Kataba	He wrote
2- Kattabah	He made someone to write
3- Kâtabah	He wrote (a message) to him
4- Kûtiba	He was written to
5- Inkataba	It was written
6- Istaktaba	He asked someone to write for him.

Arabic Consonants الأصوات العربية

Manner of Articulation طريقة النطق	Point of Articulation مكان النطق	Bilabial شفوى		Dental أسنانى		Alveolar لثوى		Palatal حنكى		Uvular لهوى		Velar حلقى		Glottal مزمارى	
Stops أصوات الوقف	Voiceless مهموس					t	ت	k	ك	q	ق			ʔ	ء
	Voiced مجهور	b	ب			d	د								
Fricative أصوات الاحتكاك	Voiceless مهموس	f	ف	tḥ= θ	ث	s	س	sh=š	ش	x	خ	ḥ	ح	h	ه
	Voiced مجهور			tḥ= ð	ذ	z	ز			g	غ	C_1	ع		
stop- Fricative صوت الوقف والاحتكاك	Voiceless مهموس														
	Voiced مجهور			ǰ	ج										
Emphatics أصوات مفخمة	Voiceless مهموس			ṭ	ط	ṣ	ص								
	Voiced مجهور			ṭḥ= ð̣	ظ	ḍ	ض								
Voiced Trill صوت ترددى	Voiceless مهموس														
	Voiced مجهور							r	ر						
Lateral صوت جانبى	Voiceless مهموس														
	Voiced مجهور							l	ل						
Nasals أصوات أنفية	Voiceless مهموس														
	Voiced مجهور	m	م			n	ن								
Glides أصوات انزلاقية	Voiceless مهموس														
	Voiced مجهور	w	و					y	ى						

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